

# YOUTH

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Edmonton, Alberta

February, 1956.

## St. Basil's Institute, Edmonton



## A Home Away From Home

Youth . . . The Golden Age of Opportunity

## ЮНАЦТВО

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## YOUTH

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## Cover Policy

Every month, on the cover of our magazine, we hope to feature some outstanding achievement of Ukrainians in Canada. Furthermore, we would like to have it as representative as possible and give every community an opportunity to tell others about itself. If there is any accomplishment in your community which you feel proud of, why not write and tell us about it. In addition to the picture, we will have a feature story about the work depicted. If you would like to learn about this more fully, why not write to the editor for further details.

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THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

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## The Choice is Yours

There comes a time in every person's life when he has a very important decision to make. If a person makes the right choice and abides it through all sorts of discouragement and temptation, the rewards he reaps are wonderful beyond all description. If, however, the person should take the other alternative, one which is often more appealing and easier, then he will be subject to an eternity of regret. The choice one must make is either to live a good Christian life as God expects him to, or to follow the whims of the world and the flesh and lead a life of pleasure in which only material things are sought.

There is an inborn tendency in all of us to lead a good life because our stay on earth is a sort of trial or test during which we try to achieve the requirements for eternal happiness in the next world. However, because man was created with a free will, he has the right to determine what he is going to do. Furthermore, because many people do not have a strong will, they are easily swayed from the right path by what they consider to be valid detours to success, or because they have been led to believe that certain evil practices are really the proper things to do and that religion should keep pace with some changing beliefs in society. The tendency today is for man to set himself up as his own judge and jury and to act according to what he thinks is right and proper regardless of what the Scriptures may have to say about the matter.

Our problem is to try to obtain a partial answer about how to avoid some of the present day evils. Let us consider first the problem of making a new machine. If the parts which go into the machine are all carefully constructed, without any flaws, then that device is always going to operate at full efficiency with proper handling and will serve the purpose for which it was made. However, even if one of the components used in building that device should have a flaw or be of inferior quality, then the whole mechanism will suffer.

Now let us compare our own life with the example given. No matter how complex a machine or electronic brain which man invents, there will never be any device capable of the powers of our own mentality. Since man was created by God, he is superior to any man-made mechanism. The way in which man falls down is the way in which he puts his mentality to work. Since we have the power to absorb things and to reason about various matters, what we come

in contact with, will have a bearing on the way in which we act and think. That is why it is so important for us to be careful about the material which we read. Just as one bad part in a machine will ruin it, so will the reading of bad literature eventually lead to our moral downfall and spiritual degradation. If we read objectionable material we may think, at first, that it will not affect us. But as we continue to do so, we will eventually begin to have doubts about our original concepts and start to feel that maybe there is a measure of truth in such ideas. Many dictators, even in modern times, have proved that if people are told a lie often enough, they will soon come to accept it as true.

It isn't so long ago that divorce was looked upon as entirely objectionable by the majority of the people. However, because of the glamour associated with it in books, magazines, movies and other forms of publicity, many people have come to regard it as the proper thing to do. The same can be said about the lowering moral standards which are becoming so prevalent. Because so many magazines and best-sellers play upon the idea of loose morals, our society is rapidly degenerating to a stage which can only lead to more harm and a turning away from the guidance of the Church. The Church is doing all it can to combat this tendency but it requires more help.

When we browse through some of our newstands today, we can only shudder in horror at the material which is so brazenly displayed to lure the weak-willed. Surely there is something we, the Ukrainian Catholic Youth, can do to halt this deplorable situation. First, we should promise ourselves that we will never buy any objectionable literature, and that we will never pollute our minds with the tripe printed in such magazines and books. Then, we should try to encourage our friends and others to stop patronizing these publications. Various clubs could also send delegations to their local newstands asking them to stop ordering such literary trash. If they are not willing to keep their newstands free from filth then they are not worthy of our patronage. So much objectionable literature exists because there is a demand for it. Our object should be to lessen this demand.

With so many good Catholic publications available, why can't we give more support to them and help their circulation to grow so that they can continue to give better service. We have very commendable Ukrainian periodicals, in both English and Ukrainian, which we should support. How many of our people do so?

Our own YOUTH publication is an example of a magazine which should receive the support of every Ukrainian Catholic in Canada. However, how many of your friends are subscribers? It is not a local magazine but a national one; let's help to make it grow by leaps and bounds so it can continue to fulfill its purpose more effectively. With enough help and co-operation, this magazine could easily become the best Youth publication on the continent.

Since February and March are Catholic Press months, let us

strive harder, than ever to use this time to propagate it in every community where there are Ukrainian Catholics. Let each one of us try to get new subscribers to the YOUTH and to acquaint everyone with our own publication. If you would like us to send a sample copy of the magazine to someone, just send us their name and address. Surely our young people across the Dominion have enough foresight and determination to make a success of something which exists solely for their benefit.

As stated before, we all have an important choice to make. We can accomplish much if we choose the right reading material. To a large extent, we are what we read.

EDITOR.

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## St. Basil's Institute

### A HOME AWAY FROM HOME

In every city across the Dominion, where there is a University or school of higher learning, there is a very important challenge to be met. That challenge is to provide a decent, reasonable place to reside for all students who come to the city from other parts of the province or country.

It is a sad fact that many Ukrainian students who come to the city to pursue their studies have to reside at the homes of strangers or at institutions where they lose contact with their own religion, culture and people. This is indeed a tragedy when we consider how much our Ukrainian culture has to offer in the development of our Canadian way of life.

To help solve this problem in Edmonton, the Basilian Fathers, with their usual foresight and energy, took the lead in obtaining one residence for boys and another for girls. The driving force behind each of these acquisitions was Fr. S. Kurylo, O.S.B.M., who is well known across Canada for his inspir-

ing leadership in all U.C.Y. activities. The girl's residence was dealt with in former issues of the YOUTH so we will limit ourselves to St. Basil's Institute.

St. Basil's Institute, an imposing three-story brick structure as portrayed on our cover, was acquired in 1946 and its first director was Fr. Kurylo. It has ample room for at least thirty or more students and is suitably located near a main bus line and within reasonable walking distance from the University of Alberta. The atmosphere prevailing among the students who stay there is one of friendliness and co-operation, thereby making it a true home away from home. Furthermore, the cost to students is considerably less than it would be in other places of residence in the city.

In addition to students from Alberta, it has housed individuals from Saskatchewan and British Columbia. The students who have passed through its halls number individuals who have been enrolled in practically every faculty on the

campus, in both degree and graduate courses.

In addition to forming life-long friendships, the boys staying there learn valuable information about living together and in co-operating in various activities. Their religious welfare is also considered at all times and St. Basil's Church is located next door to make it easier for the boys to attend church on required days and also to turn there for guidance and spiritual meditation. Any person who has stayed in the residence will long remember the tolling of the bell on Holy Days of Obligation. Regardless of how pleasant a few more minutes of sleep may have felt, the persistent urging of the bell led them to church to fulfill their religious duty and to turn to God in prayer.

Father Kurylo relinquished his post as Director for other duties in 1948, and since then the following Basilian Fathers have served in that position for periods of approximately two years each: Fr. A. Chimy, Fr. V. Soroka, Fr. E. Paschuk. The present director of the Institute is Fr. Hannas who recently came from the United States to carry on the work of his predecessors.

Before the opening of St. Basil's Villa at Pigeon Lake, the Institute played another very important role during the summer months by serving as the headquarters of the U.C.Y. leadership courses which have become a popular event year after year. Last year over one hundred young people took part in the courses offered and indications are that this number will increase greatly as the years go by.

The YOUTH pays tribute to the Basilian Fathers in providing this

important and necessary service to the Ukrainian Catholic Youth.

Any person who contemplates attending the University of Alberta, and who would like to stay at St. Basil's Institute should write to:

The Director, St. Basil's Institute,  
8317 105th Street.

Edmonton, Alberta.

## What Are You Going To Do?

What are you going to do for the YOUTH in February and March?

The above question has been asked countless times in the past but very few members have done anything about it. This year let's be different and really make an effort to accomplish something.

Individual members can help considerably by making sure that their own individual subscription is paid up and by seeing to it that all their friends subscribe to the YOUTH. Furthermore, they can help to make this magazine familiar to every Ukrainian Catholic home in Canada.

Suggestions have been made in the past to have every U.C.Y. club in Canada sponsor some activity, the proceeds of which would go to the YOUTH Press Fund. Very few clubs have followed this suggestion. Surely this wouldn't be too much of a strain on each local, would it now? One of the easiest ways would be to have a tag day some Sunday solely for the Press Fund. Another way would be to have a Tea or Social. Maybe you can think of some other ways too. How about it? Is your club going to help? We sincerely hope so.



# It's That Time Again

Every year, at just about this period, I often hear people say, "Oh, golly, it's that time of year again. No more dancing for about a month and a half. No meat on Wednesdays and Fridays, and I suppose I'll have to give something up for Lent again this year. It sure is tough.

Honestly now, do you think that this is the right attitude for people to take about such an important event? It certainly isn't. People shouldn't take the attitude that Lent is just an unnecessary hardship which they should abide by grudgingly and half-heartedly. It is a time when people should take stock of their spiritual attitude and determine whether they are pursuing the right course for their eternal salvation.

Just as Christmas marks the birth of Christ, the long-awaited Messiah, so Easter serves as a reminder of the glorious Resurrection whereby Christ made it possible for all mankind to achieve happiness in Heaven. The Lenten period should be a time when we should become more familiar with the life and teachings of Christ and review everything that He did for us because of His great love for all mankind. Just think about what great mortification and suffering Christ endured because of His love for us, and then compare it with the selfish and grudging attitude which so many people take just because they can't dance for a while or eat meat on Wednesday. Is it any wonder, then, that so much evil prevails in the world today when even Christians take such a

haphazard and lackadaisical attitude towards one of the most important times of the year. We have received Divine Revelations at such places as Lourdes and Fatima in which the Blessed Virgin has urged people all over the world to turn more faithfully and regularly to fervent prayer in order to avert catastrophical consequences. Yet how many people have really taken this seriously? Many individuals go their own merry way without any thought of God, and some even think that the teachings of Christ should be changed to conform to the twentieth century. It is true that almost 2,000 years have gone by since the birth of Christ, but what He revealed to us will remain unchanged until the end of time.

During Lent it is very advisable for a person to give up some form of pleasure, but if this is done, it should be out of love for God, not because we grudgingly feel that we must. It is the feeling or spirit which counts, not the outward appearance. We may successfully fool other individuals but we certainly can't fool God who always knows what is in our hearts.

If a friend of ours does us a favor, we try to repay it in some form because of the gratitude which we feel. God did us a favor which no mortal can ever equal. Don't you think that we should repay Him for it by doing what He commanded us to do? We can show our love for Him by more fervent prayer, by receiving Holy Communion often,

and by encouraging others to do likewise.

During Lent we should strive to read at least one or two religious books and to give support to Catholic publications. We should also try to take part in a retreat so that we can make a truly good confession before Easter to fulfill

our obligation as Catholics. Let's not look upon this period grudgingly because of our own selfishness. Instead, let us look upon it as a time when we can have a better understanding of God's love and kindness to us. Only thus will we have a clearer insight of our purpose in life.

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## Martyrdom in Ukraine

By Walter Dushnyck

Ruthless persecution of the Ukrainian Catholic Church by the Soviet Government and by Russian Communists is a challenge to our Christian civilization. It constitutes a virtual denial of our deeply founded convictions that no man should be persecuted for his religious beliefs or his political tenets. To secure freedom from such persecution settlers first came to our shores. To guarantee those freedoms the Bill of Rights was added to the Constitution. More recently, our country, together with other nations claiming allegiance to these ideals, fought the Second World War to make sure that the followers of National Socialism would not destroy human liberty.

Today, one of the victors of the war is embarking upon a policy of persecution in order to secure her political gains. We are not consoled by the thought that the Soviet Union, which has turned persecutor, was helped to Victory by these free United States. Already several independent states have been incorporated as autonomous Soviet Republics against the will of their

citizens. Millions of Eastern Europeans, alien to both Russian race and psychology, have been added to the conglomeration of unhappy beings who live under the iron rule of the "proletarian" dictatorship. Among these unfortunates are the Ukrainians, whose story is told herein.

What goes on behind the "iron curtain" is beyond normal comprehension. Not even during the Mongolian incursions has history witnessed any worse barbarities than are designedly practiced by a member of the United Nations.

In presenting the facts the persecution of the Catholic Church in Ukraine, the writer, a veteran of the American Armed Forces, has no political end in view. He feels, however, that it concerns all of us to see that mankind is not enslaved.

### THE UKRAINIAN CHURCH TODAY

December 23, 1945, was the three hundred and fiftieth anniversary of the Union of the Ukrainian Greek Catholic Church with Rome. His Holiness, Pope Pius XII, commemorated the occasion by the Encyclical



Orientales Omnes Ecclesias. He wrote as follows:

Once again in these times, with great distress in Our paternal heart, We see a new and fierce storm overhanging the Ruthenian Church. Reports reaching Us, though infrequent, suffice to fill Us with concern and anxiety. Three hundred and fifty years have elapsed since this very ancient community was happily united to the Supreme Pastor, the successor of St. Peter, but the anniversary has been turned into "a day of tribulation and distress, of calamity and misery; a day of darkness and obscurity, of cloud and whirlwind." For with grief We learn that, in regions which lately passed under Russian authority, Our brethren and children of Ruthenian people are afflicted with great distress because of their fidelity to the Apostolic See.

What His Holiness had in mind was that all the Ukrainian Catholics now under the Soviet rule are subject to brutal persecution because of their loyalty to the Catholic Church.

Subsequent to the Holy Father's pronouncement, the voice of another Church dignitary was raised in defense of Ukrainian Catholics. Eugene Cardinal Tisserant, Secretary for the Congregation for the Oriental Church, openly declared that Soviet policy east of the Curzon Line was aimed at "destruction of Catholicism." He charged that in Russia "the order of the day is that the Ruthenian (Ukrainian) Catholic Church must disappear." The Pope, he recalled, had condemned "forced return to one's country" and "denial of the right of asylum." Cardinal Tisserant then added:

Scenes of great sorrow and des-

pair have occurred in the concentration camps of displaced persons in Germany, Austria, Italy and elsewhere. Some Ukrainians have declared that they prefer to die rather than put themselves in the Communist power, and these have asked for a Christian death. (New York Times, March 2, 1946.)

Despite Soviet charges to the contrary, the basic facts of Cardinal Tisserant's statement have not been disproven.

In taking possession of his titular church, that of Saint Peter and Paul in Rome, Francis Cardinal Spellman (New York Times, February 26, 1946) vigorously condemned totalitarian procedure and called particular attention to the plight of the Ukrainian Church under Soviet rule. He recalled the Pope's denunciation of the Russian treatment of Ukrainian Catholics and pointed out the uselessness of talking of freedom so long as freedom of religion is denied. The Cardinal then asserted:

The anxiety that our Holy Father manifested about this portion of his flock extends to many parts of the world where man's right to religious freedom is violated with diabolical deceit and satanic fury.

Reports of religious happenings in other parts of the Russian sphere of influence confirm the Cardinal's stand.

In the United States Constantine Bohachevsky is Ordinary Bishop of the Ukrainian Catholic Diocese, which covers the entire country. He and his Auxiliary, Bishop Ambrose Senyshyn, felt obliged to issue a statement on the treatment of their brethren received in the homeland.

We speak for a nation whose Bishops, priests and faithful find

themselves as they wish—the nation whose people have been rendered helpless by well-known repressive measures of Communist activities in Ukraine. It is of this nation that the recent shocking announcement came from Moscow on March 17, 1946, in which it was declared that her people had broken, on March 8 at the Synod of Lviv, the 350-year-old unity with Catholic Rome in favor of reunion with Russian Orthodoxy. Because it would be a grave injustice to these people and their Church if the world should accept this announcement as the truth, we, the former sons of Ukraine, reared and nurtured on her lands and thoroughly familiar with the history of her people and Church, feel it is urgent that a statement should be made so misrepresentations may be rectified and falsehood may be evident.

The Bishops knew their people and realized immediately that the Soviet announcement could only be the result of fraud.

The truth became evident as further news was received from Ukraine, the New York Times, on June 6, 1946, revealed:

More than 100,000 Greek Catholics and some thousands of Jews are reported to have fled Carpatho-Ukraine (Ruthenia), once the eastern end of Czecho-Slovakia and now a part of the Soviet Union. Many of them are said to be hiding in the forests of Czecho-Slovakia, others have fled into Germany and some have joined the "Bender" group of bandits who have been raiding across the Polish-Czech border.

Who are these people who by hundreds of thousands flee their ancestral homes and seek asylum in

foreign lands? Are they fugitives from justice because of crimes committed against their community? Are they unwilling to accept the new rule because of political antipathy toward its philosophy of life, or are they simply terrified because they know a path of martyrdom awaits them from the hands of Russian commissars? What relation have they to the Ukrainian displaced persons whom Cardinal Tisserant reports as preferring a Christian death in exile rather than return to their homes, now under the despotic rule of Russia.

A partial answer to these questions is found in an address by Bishop Senyshyn to the American Catholic Hierarchy in November, 1945. Speaking of the Soviet rule in Western Ukraine, he declared that it is

a ruinous one. Brutal enforcements, seizures of cultural possessions, confiscation of Catholic religious institutions, heavy pressure aimed at making Catholics join the Orthodox Church, killings and imprisonment of the clergy and outstanding people these things gave a brief but clear picture of the devastation and enslavement that has been wrought.

The above excerpt was taken from the booklet "Martyrdom in Ukraine" by Walter Dushnyk and published by the America Press.

A naval officer fell overboard. He was rescued by a deck hand. The officer asked how he could reward him.

"The best way, sir," replied the gob, "is to say nothing about it. If the other fellows knew I'd pulled you out, they'd chuck me in."

## For Boys Only

Mary, Nataalka, and Anne entered their favorite cafeteria, deposited their books wearily in the booth, and settled down gratefully. Since it was Friday afternoon they decided to splurge on double malted milk shakes before going home from school.

When they received their orders, they sipped the drinks silently, each absorbed in her own thoughts. Suddenly Nataalka broke the silence by looking teasingly at Mary and asking, "Who's the lucky fellow you're going out with tonight, Mary?"

"No one," replied Mary emphatically. Then she added, "As far as I'm concerned, I'm through with boys for a while."

Both Nataalka and Anne arched their eyebrows quizzically.

"I mean it," continued Mary. "All the boys I've gone out with lately are too conceited for their own good. They think that just because they take me out once or twice, they've got the right to kiss me or take other liberties. If I can't go out with a decent fellow, I'm just not going out at all."

"I know just how you feel," stated Anne thoughtfully. "Last week I went to a movie with a boy who seemed to be very nice. It was our first date and as soon as we sat down he wanted to put his arm around me."

"You're right," remarked Nataalka. "They do take a lot for granted. On my last date, the boy I was with insisted on dancing cheek to cheek. It sure was embarrassing."

Neither of the girls spoke for a

moment. Then Mary ventured. "Say, I've got an idea. Why don't we make a list of all the characteristics we'd like boys to have, and send it to the YOUTH magazine for publication? That way word might get around about how girls would like boys to act on dates."

"That's a swell idea," ejaculated Nataalka. "What are your views on the subject, Anne?"

"Well, I would like him to act like a gentleman. He should help me with my coat when I take it off or put it on, and he should open the door for me whenever we are entering or leaving a building. I also want him to respect me as well. What about you Nataalka?"

"I like to go out with a boy who's modest. It sure makes me mad when the fellow I'm with insists on bragging about other girls he's gone out with. I don't mind them talking about themselves but when they take the attitude that they're nature's gift to girls, that's when I drop them like a hot potato. Many boys I've gone out with are too egotistical for their own good."

"What really gets me peeved is the type of individual who thinks he can take liberties when he's out with a girl," stated Mary firmly. "I don't think much of a guy who tries to neck with me, or thinks he's got the right to kiss me when he takes me home. I sure stop him cold if he even tries. I think a fellow should show more respect for a girl he takes out. The sooner guys like that change, the better I'll like it."

"I like to go out with a fellow



who takes some care about his personal appearance," said Anne. "I don't expect him to have expensive clothes but he should appear neat. There's nothing so disgusting, to my way of thinking, as a guy who's sloppy and careless. It gives me the impression that he doesn't think very much of me if he can't even dress up carefully. It sure makes me feel ashamed to be out with him."

"Another thing which makes me see red is the boy who acts rudely to my parents," stated Mary vehemently. "When a fellow like that calls for me, he flops down on the chesterfield like a contortionist and doesn't even get up when I introduce him to my parents. Another type of fellow I dislike is the one who's constantly chewing gum as if his life depended on it. I don't mind gum myself but when a person chomps on it so noticeably and deliberately throughout the whole date, I think it's really rude."

"I think that the boy who is religious is the best type of individual to go out with," replied Nataalka. "He's the type of fellow who shows consideration when he's out with a girl and really makes her feel important. He really makes the girl feel secure and is a wonderful companion. I sure wish there were more fellows like that," she sighed.

"Me too," stated Anne emphatically. "But how many boys like that are there? The few available ones are usually more ambitious than others and don't have much time for dates. They're the ones who will really amount to something one day."

"I feel the same way too," an-

swered Mary wistfully. "A boy like that is a far cry from the scatter brain who's always trying to take advantage of a girl, or from the guy who has to drink every time he goes to a party or dance and then makes a fool of himself by trying to be the life of the party. I just can't stand a guy who likes his liquor—it just makes me sick."

By this time the girls had finished their double malteds and were staring reflectively at their empty glasses.

"Gosh, gals, it's getting late," stated Mary picking up her books resolutely. "I promised mom I'd be home early to help with the supper."

As the girls walked toward their homes, Nataalka spoke questioningly, "I wonder if we're expecting too much? There just don't seem to be many good boys around."

"Well, I certainly don't intend to get married to a fellow I can't respect," stated Mary with a glint of determination in her pretty brown eyes. "I'd sooner remain a spinster than get tangled up with some character who thinks a girl is just a plaything to use as he sees fit. Life is too short and precious to spend in misery. The considerate, reliable, and religious fellow is the one for me. I want someone who isn't afraid of work."

"Those are my sentiments, exactly," stated Anne.

Nataalka nodded her head in agreement.

NOTE. Be sure to read next month's article, "FOR GIRLS ONLY", an enlightening account of what characteristics boys like to see in girls.

## ЗЛІ КНИЖКИ

ОДНИМ з найбільших дарів, якими Сотворитель наділив чоловіка і, що відрізняє його від усіх прочих сотворінь, це що може висказати свої думки мовою і в той спосіб передавати їх другим. Цей дар стає ще дорожчим та ціннішим, коли може свої думки об'явити письмом. Бо письмом прийшов до нас закон Божий, закон св. Євангелії, прекрасні науки св. Отців і рішення вселенських Соборів усіх віків—без цього писаного слова були б ми в безрадному положенні.

На нещастя, зло також уживало письма та книжок, щоб ширити всюди свою науку і устійнити її при допоміж преси. Тому й треба розрізнити між добрими й злими книжками. Коли в добрих находимо поучення, що просвічують наш ум, відкривають наші обов'язки та викликають у нас любов до них, у злих книжках знаходимо джерело обману та зіпсуття серця. Про злі книжки хочемо Вам дещо тут сказати.

Що це таке зла книжка? Під тою назвою треба розуміти твір, писане або печатане письмо, без огляду на те під якою назвою, титулом або формою появляється, в котрих нападається на католицьку релігію, чи то в її самому існуванні, чи то в її навчанні, в її авторитеті, законах, провідниках та слугах, чи то вкінці в її моралі, дисципліні або богослуженні.

Отже то є книжка, брошура, часопис, газета і т. п. в котрих поміщується речі противні вірі або добрим обичаям, де нападається на згадані справи. Таких книжок, брошур, часописів та газет не вільно

читати—наша св. Церква це забороняє, і то під тяжким гріхом.

Читаємо в Діяннях Апостольських, як св. Апостол Павло проповідаючи в Єфезі вимагав від усіх навернених до віри Христової, щоб наносили всякі злі книжки в їх посіданні, щоб на все знищили те, що вже зіпсуло тільки душ і могло би й других довести до вічної погибелі. І християни послушали св. Павла—книжки принесено, зложено на купі серед ринку і прилюдно спалено їх. (19). І щоб вказати як багато книжок св. Павло відобрав від новонавернених, св. Лука додає, що спалені книжки вартували 50,000 срібняків.

Заборона читання небезпечних книжок або перетримування їх все існувала в Церкві і була поновлювана рішеннями вселенських Соборів, не менше чим папів римських. Вкінці Собор Триденський наново проголосив цей закон враз із правилами відносно заборонених книжок.

Злі книжки, що толкують, переповідають або подають науки рознуданих або неморальних обичаїв строго заборонені, як розуміється само собою, бо треба зберігати не тільки віру, але й добрі обичаї і того рода книжки легко нищать їх. Цей закон св. Церкви ясний і виразний. Один єпископ, говорячи в пастирському листі про небезпечні часописи, котрі називає найбільшим злом і згіршенням наших часів, каже так: Ви бажаєте остати християнами, і зовсім слушно, бо тільки одно є ім'я під небесами, в котрому можемо надіятись спасення і то ім'я І. Х. Ви хочете мати славу добрих католиків, користуватись усіми при-

вілеями правдивих дітей Церкви, доступити прощення гріхів у тайні св. Покути, приступати до св. Причастя — не вільно вам читати, чи вірити те, що противиться Її науці. Навпаки, ви маєте вірити те, що Вона вірить, осуджувати те, що Вона осуджує, стерегтися того, що Вона забороняє і заховувати те, що Вона приказує. Її авторитет той сам, що Самого І. Х. Хто слугає Вас Мене слухає, говорить Хр., хто вирікається Вас, Мене вирікається. І Церква католицька забороняє читання небезпечних (шкідливих) часописів, тимбільше передплачувати їх або якнебудь підпірати їх—і ця заборона дуже строга.

Цей закон св. Церкви — а він є нічим іншим, як законом самого Бога, обов'язує нас усіх без різниці. Ті, що покликуються на свободу нішніх часів, щоб звільнитися від нього, мусять знати, що така свобода не має місця. Бог дає нам свої заповіді, між іншим заповідь послуху Його Церкви. Як у всіх справах і в цьому повинуватися Церкві, таке знаємо, що слухаючи Церкви слухаємо самого Бога, і знаємо також, що Бог сам говорить і навчає через Церкву і, що вслід за тим, непослух зглядом Церкви є дійсним бунтом проти Бога.

Цим законом Церкви св. забороняє не тільки читання злої літератури, але й продавати її, вижичати, тримати та поручати її. На дій підставі стисло зобов'язані родичі, господарі та учителі уважати щоб такі книжки й часописи не мали доступу до їх дому, обов'язані відібрати їх від дітей та підвладних. Що до того прийдеться їм колись відповідати перед Богом.

Св. Церква мусить забороняти та-

кі книжки й часописи. До чого стремлять писателі таких книжок і часописів? Яка їх ціль? вирвати віру з серця людей або зруйнувати добрі обичаї або одно й друге.

Чи не мусить Церква піднести свого голосу проти таких стремлень? Чи Вона не наша мати? Чи не треба мамі зберігати дітей від усякого лиха і нещастя. Кожна добра мати так робить. Чи не мусить рівно ж і наша Мати св. Церква стерегти нас від вічного лиха і нещастя, в котрі неминуче мусять впасти ті, що читають злі книжки й часописи?

На першому місці, як руйнуючими для вічного спасення книжки проти св. віри! Що ж роблять писателі таких зловбих книжок? Вони нападають на божественний характер католицької релігії, стремлять до звалення законів Церкви, з погордою говорять про Її владу, про Божу установу жертви Служби Божої, про Найсв. Тайни, про сповідь. Висмівають священиків і намагаються викликати в католиків ненависть до них. Одним словом, все що нам святе й дороге, вони немилосердно допчуть в болоті.

Спитаю Вас: Чи можливим читати день-у-день таку літературу і не наразити своєї віри на крайню небезпеку. Я переконаний, що це неможливо. Диявол скаже: що треба Вам читати все—і за і проти, щоб знайти точно де правда. Те саме, він говорив нашим прародичам в раю. Бог заборонив їм їсти під карою смерті з заказаного дерева, а диявол сказав їм: ні, ви не вмерете, а станете подібними до богів будете посідати знання добра й зла. Вони з'їли заказаний овоч . . . і наслідки знаєте. Так і св. Церква каже: не чи-



тайте таких книжок і часописів— вони відберуть вам віру і принесуть смерть для вашої душі.

Кожен боїться і стережеться трійла тіла, бо знає, що смерть тоді неминуха. Чи трійла душі не треба бо- ятись? Скоро появиться яка зараза, сейчас уживаєте усяких заходів, щоб захоронити від неї свій дім і себе самих. Але коли йде про злу літературу, що вносить у ваш дім безбожність та зіпсуття, ви допускаєте до свого серця, і нею заражується ціла родина. Що за сліпота!

Дійсно тепер, коли так багато пишеться проти Церкви та релігії, більше чим коли досвід показує, як читання таких книжок і часописів здушує віру у многих серцях. Звідки то, що сьогодні така маса безрелігійних людей, що ніколи не зайдуть до церкви, не моляться Богу, до святих Тайн не приступають, від віри відпадають. Злі, шкідливі книжки та часописи завели їх до такого!

о. П. М. ЧНІ.

Waiter: "May I help you with the soup, sir?"

Diner: "What do you mean, help me? I don't need any help?"

Waiter: "Sorry, sir. From the sound, I thought you might wish to be dragged ashore."

## Press Fund

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WHO WILL BE NEXT ?

## Indifference? Slothfulness? Laziness?

Which of the above words would be an apt description to describe the attitude of many U.C.Y. clubs in regard to the YOUTH magazine? Maybe you can tell us because we honestly don't know?

Every U.C.Y. local is supposed to have Press correspondents to report to the YOUTH on various activities of their club and to send in articles for publication. From the response we've been getting lately it almost appears to us as if this position has not been filled in the majority of clubs. If Press Correspondents have been chosen, they are certainly falling down on their job because the letters we have been expecting to receive simply have not arrived.

Let's remember that this is our magazine, yours and mine. How are we going to learn about each others activities if no one writes in to tell us about them. Maybe what one club does may serve as an inspiration to other clubs and encourage them to become more active. Why not encourage members of your club to do some research and write articles for the YOUTH? Surely there are problems which many members face. Why not write in and tell us about them? Our Letter Box is just begging for material. Let's have your views about the YOUTH. All comments and suggestions are certainly welcome.

Why not get rid of those finger cramps, brush away the cobwebs, and write as soon as you can?

## St. Basil's U.C.Y., Edmonton



### St. Basil's U.C.Y. Executive, South Edmonton

Seated left to right: Jane Kurylo, treasurer; Father Hannas, O.S.B.M.; Ernie Rurka, President; Father Yakubow, O.S.B.M.; Eugene Caruk, Secretary. 2nd row: Olga Caruk, Press Correspondent; Lillian Romaniuk, Social Convener; Pearl Hrabec, Vice-President; Mary Bartkiw, club representative; Irene Mendiuk, editor U.C.Y. Banner. 3rd row: Marshall Bahry, cultural chairman; John Kuspira, sports chairman; Marvin Bahry, club representative.

St. Basil's U.C.Y. which are sponsoring this month's cover, serve as an example of an active and industrious club. Although the club is small, averaging about fifty members a year, it makes up for its size in spirit and enthusiasm.

Meetings are held every two weeks and are well attended. The executive also meets on alternate Tuesdays to plan various activities to present for the members' discussion and approval, although sugges-

tions are always welcomed from the general membership. The present director of the U.C.Y. is Fr. M. Pryma, O.S.B.M.

After a short business meeting, some time is always devoted to spiritual talks, discussions and guidance. Over a year ago, the club began a study of Divine Liturgy of the Ukrainian Catholic Church. Discussion always follows the talk of the Spiritual Director, and the members are getting a good basic know-

ledge and understanding of their rite and about relevant religious matters. In addition to this study, there is always some time devoted to the Question Box which seems to clear away the doubts and problems which many of the members encounter. A social and lunch always follow this second phase of the meeting and members depart for their homes with a feeling of having spent a very worthwhile and enjoyable evening.

Although the club is hampered in its activities due to the absence of having a hall or auditorium belonging to the parish, the members have managed to play an important part in helping their senior organizations.

They have taken a major part in the annual carnivals, the entire proceeds of which go to carry on the work of the parish. Furthermore, they have gone carolling every year for the same cause. The entire parish has hopes of some day building a new hall and the U.C.Y.O. is willing to do its share in this momentous undertaking.

St. Basil's U.C.Y. also does its share in helping the YOUTH magazine and a majority of its members are also subscribers to our periodical. Some time ago, the club had a tag day to help the YOUTH in its work. Their contribution is gratefully accepted.

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## Let's Chat

Well, here I am again for another informal chat with you. Do you have any ideas we can discuss in this column to make it an interesting one?

You know, I was really disappointed when I didn't receive any letters from you after our last chat. I was hoping to receive some comments and suggestions, but I haven't given up hope yet. Anyway, I don't suppose I can blame you very much this time because there were some delays in mailing the January issue so your letters probably didn't reach me before publication of this copy. Do write won't you?

By the way, have you read the article entitled, "For Boys Only"? If you haven't, you should. If some of your favorite beefs have been left out, why not send them in? Next month's article "For Girls Only"

should be another eye-opener. Watch for it.

There's one thing which always continues to amaze me. Maybe you have noticed things like that too. Isn't it rather pathetic that so many non-Ukrainians even in places where our people are living, are so ignorant and ill-informed about our culture?

Some time ago I was talking to an English friend of mine and we got around to the musical contributions which various ethnic groups are making to our Canadian way of life. When I stated that Ukrainian music had more to offer than many other nationalities, he seemed rather startled and asked if I were serious or just joking. When I assured him that I really meant what I said, he looked rather bewildered and stated, "I don't see how hill-billy music



can make any great contribution."

It was my turn to be both astonished and angered and I demanded to know what ever gave him that idea.

"I listened to several programs of a popular Ukrainian show on the radio and that's the impression I got every time," he replied.

He seemed rather incredulous when I told him that we had much more to offer than the type of music which he had been hearing. Since he had some free time, I took him home with me and played him several records from my collection which included renditions by the **Bandurist** Chorus, by various Ukrainian Canadian Choral groups, and by groups which played several classical selections as well. He was so impressed that he insisted I play the records over again so he could enjoy such musical masterpieces. After he had heard the records again, he shook his head in bewilderment and stated, "I can't understand your people. When you've got wonderful music which portrays such great depth, feeling and majesty, why don't you let others hear such selections more often instead of concentrating on the music that you do?"

After he had gone, I began to think about the matter and realized that there was some truth in what he had said. We do have something to be proud of in our musical heritage—our music contains more scope, beauty and dignity than many other nationalities and we are slowly letting it slip through our fingers. I decided there and then that I would write to the sponsor of our local Ukrainian radio program and suggest that he make it a point to let people become more

familiar with all we have to offer by playing at least one worthwhile recording at every program. Anyone who has heard a Ukrainian choral selection, or a well-sung folk song, will never cease to be amazed by its beauty and depth.

However, one person can't do very much to bring about a change in cases like this. I am sure that every city which has a sizeable number of Ukrainian people is bound to have at least one radio program offering our music. If you find that the particular program does emphasize only the polka-type music, why don't you write to the sponsor and suggest that all types of Ukrainian music be presented so other people listening will get a better knowledge of what we really have to offer. I may be prejudiced but I still insist that very few nationalities can equal our music and song. What do you think?

There was one other thing I was planning to discuss but since I'm running short of space I will just mention it briefly and let you think about it.

One day a person asked me why we Ukrainians glorify drinking so much in our literature and music. I hadn't realized that we were doing so, and I began thinking that maybe there was some truth in that. Many of the plays I have seen usually portrayed a drunken man to achieve a humorous note. I also recalled that many songs I had heard were based on a drinking theme.

Maybe we do tend to emphasize this trait a bit too much. Do you think we do? Let's have your comments on the matter, okay?

Don't forget to write that letter before our next chat.

# The Easy Way!

Every club has its share of workers as well as shirkers. The more workers it has, the better it is going to progress and become more active and worthwhile. The shirkers are those who always try to take the easy way out of every situation and have nothing of importance to contribute beyond their mere presence.

What about yourself? Which category do you come under? Let's stop and consider the problem for a while. When the president of your club asks for volunteers, how often do you signify your willingness to help? When all the members are asked to support some worthwhile function, are you one of those who co-operates? How often do you stay for a while and help to clean up whenever your club has a social? We could ask more questions but the above will suffice to give you an idea about what we're aiming at. We want all of our U.C.Y. locals to be livewire organizations which will really accomplish something. Do you think that this can be done if members begin taking the easy way out?

One of the most serious habits which we can develop is that of always choosing the easy way to success. It is so serious because there is no easy way of doing great things. Suppose, for instance, that you try to get through school the easy way, by not working in school, by copying homework assignments, or by cheating during exams. What good do you accomplish by doing such things? You may fool some people for a while but you do yourself irreparable harm and minimize your chances of bringing out the best

that is in you. You become sluggish, indifferent happy-go-lucky about things and your whole life is ruined.

Some time ago I was reading about how the communists got into power in Guatemala and I was amazed at the lengths they went to in order to bring about such a drastic change in government. It started with communists obtaining jobs, often of a minor nature, in the government and then working away at them as if their lives depended on them. While other government officials became lax in their duties and took time off for pleasure even during the working hours, the communists kept sweating away at their jobs until the president came to depend upon them more and more. From there on it was an easy matter to convince the President to come over to their way of thinking. Fortunately, the people of Guatemala were able to detect the horrible consequences in time and drove the communists out of the government by force. Other nations may not be so lucky if the citizens take their responsibilities too lightly.

From what has been stated already, it isn't difficult to realize how dangerous it may be if a person develops the habit of always taking the easy way. In the end, the easy way proves to be disastrous for all. Keeping these thoughts in mind, let us resolve that we will always try to carry our share of responsibilities whether it be at home, at school, in our club, or in our government. Only thus will we be able to make our life on earth a worthwhile and rewarding one, in addition to serving as a model for others to follow.

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